

### Brhaspati and Āditya

- IV.1.1** The supreme Lord was the first knower, pre-existing all. That beautiful one, from the summit enlightens beautiful worlds. He illuminates the regions, mid-regions, the worlds existing therein, and the womb of the existent and the non-existent. (cf. Yv. XII.3)
- IV.1.2** May this illuminating fatherly speech, present within beings, come to the fore for giving birth to her first born. For him, let them boil this delicious strength giving milk daily, so that the first-born may survive.
- IV.1.3** The learned one, who becomes his kin declares birth of all the bounties of Nature. The Lord supreme came out of the Lord supreme. In the middle, downwards and upwards extend His self-sustaining powers.
- IV.1.4** Surely He has fixed the sky. He the earth in their right places and the vast heaven and earth as an abode. The great one, having pervaded with His appearance, has steadied the vast heaven, the terrestrial abode, as well as the midspace.
- IV.1.5** He existed from the very beginning (origin), even before the first birth. The divine Lord supreme is glorious ruler of that creation. As the bright day was born out of the light, so may the luminous wise ones live happily.

- IV.1.6 Verily the sage attains to that superb abode of the divinity, most ancient of all. Thus this one was born along with many. They go on sleeping when half of the east opens.
- IV.1.7 Whoever knows and bows in reverence to the unmoving, fatherly and friend of the enlightened ones, the Lord supreme, and who says unto him that you are the creator of all, such a self-controlling sage and enlightened one never gets harmed.

### Ātman

- IV.2.1 Who is the bestower of spiritual power, bestower of physical strength, whom all the universe worships, whose commands the bounties of Nature comply with, and who rules over these bipeds as well as quadrupeds, to that divinity alone and none else we offer our oblations. (cf. Yv. XXV.13)(Kasmai = ekasmai)
- IV.2.2 Who by His majesty is the only sovereign of all that breathes, that blinks, and that moves; whose shade is immortality; whose shade is death as well; to that divinity alone and none else, we offer our oblations. (cf. Yv. XXV.11-variation).
- IV.2.3 Whom the two warring hosts invoke for protection; whom the terror-stricken heaven and earth call; whose yonder path measures out the midspace, that divinity alone and none else we adore with our oblations.
- IV.2.4 With whose grandeur the space has spread vast, the earth has spread wide; with whose might that vast midspace (came into existence) and with whose might this sun spreads wide, that divinity alone and none else we adore with our oblations.

- IV.2.5** With whose might all the snow covered mountains take shape; with whose might rivers flow into the ocean; these quarters are whose arms; that divinity alone and none else we adore with our oblations.
- IV.2.6** In the very beginning, the elemental waters, immortal and following the eternal law, fostered all this universe, holding the embryo in their womb; within those divine waters He was the over-lording divinity. That divinity alone and none else we adore with our oblations.
- IV.2.7** Before all, the Lord having all the bright constellations in His womb, existed every-where. He was the only lord of every thing born. He holds earth as well as heaven. That alone and none else we adore with our oblations. (cf. Yv. XII.4; also Rg. X.121.1)
- IV.2.8** In the beginning, for bearing the child the elemental waters activated the embryo. When it was born even that it had a golden foetal sheath (ulba). That divinity alone and none else we adore with our oblations.

### Vyāghraḥ - Tiger

- IV.3.1** Three have moved away from this place-the tiger, the high-way-man and the wolf. The floods move away out of sight. Out of sight is the lord of vegetation. May their enemies make the tiger, the high-way-man and the wolf disappear. (May the enemies move out of our sight.)
- IV.3.2** May the wolf (vr̥ka) go by a path other than ours. May the high-way-man go by the path even farther away. May the toothed rope (snake) move along some other path and may killer go by some distant path.

- IV.3.3** O tiger (vyāghra), we hereby destroy your two eyes, as well as your mouth, and thereafter all your twenty claws we destroy.
- IV.3.4** Out of the toothed killers, first of all we destroy the tiger; after that the thief; then the snake; then the pain-inflicter and thereafter the wolf.
- IV.3.5** Whosoever thief comes today, he will have to run away badly mauled. May he go along the path of destruction. May the resplendent one smite him with his bolt (adamantine weapon).
- IV.3.6** May the teeth of the beast be worn out; may his horns, and his ribs also be weakened. O traveller, may the alligator keep away from your view and may the beast, that sleeps in the day, pass by the path far below.
- IV.3.7** What can be captured, should not be driven away. Only that should be driven away which cannot be captured. This is the way of destroying tigers initiated by the resplendent one, the blissful one and the fire-producer (ātharvaṇa).

### Vanaspati - Some divinities

- IV.4.1** You whom the agriculturists have dug up for the venerable king, who lost his virility, O medicinal herb, we dig you up, that are penis-erecting. (śepa-harsanīm or aphrodisiac).

- IV.4.2 May the dawn raise, may the sun raise, may the speech of mine raise and may the showerer Lord of creation raise your organ up with powerful strength.
- IV.4.3 As, when you were growing up, your member used to get, as if heated up, even more powerful than may this herb make you.
- IV.4.4 O resplendent one, we have complete control over the body, may you put in this man the potency of medicinal plants, the strength of bulls and the virility of men.
- IV.4.5 You are the first born sap of waters, and of the forest-plants, you are the brother of Soma (medicinal herb) and also the virility of the stag.
- IV.4.6 To day O adorable Lord, to day O creator Lord, to day O speech divine, to day O Lord supreme, may you (stretch) make his male organ (pasa) taut like a bow.
- IV.4.7 I hereby stretch your male organ like a string on a bow. Mount (your woman) like a powerful bull always joyful.

- IV.4.8** Whatever are the (sexual) powers of the horses, the mule, the he-goat, the ram and also of the bull, O controller of body, may you put those powers in this man.

### **Bull-Vṛṣabhaḥ - Dream-Slumber**

- IV.5.1** The thousand-horned bull (the sun with a thousand rays) that rises out of the ocean, with him, the conqueror of adversaries, we hereby make people sleep.(Cf. Rg. VII.5.7)
- IV.5.2** May the wind not blow strong on earth; may not any one watch it closely; O friend of soul (i.e., the breath), moving slowly put all the women and dogs to sleep.
- IV.5.3** The women, who sleep in the courtyard, who sleep on beds, or who sleep on swings; the women who are pure fragrances, all of them we hereby put to sleep.(Cf. Rg. VII.5.8)
- IV.5.4** Each and everything that moves, I have seized and secured, I have seized vision and breath as well. At the dead of nights, I have seized and secured each and every limb.

**IV.5.5** Whoever sets, whoever goes about, whoever stands and watches (us), of those we hereby shut the eyes, close, just as we shut this large house. (Cf. Ṛg. VII.5.6)

**IV.5.6** May the mother sleep; may the father sleep; may the watch-dog sleep; may the house-holder sleep; may her kinsfolk sleep; and may all these people around her be lulled to sleep (sleep as well). (Cf. Ṛg. VII.5.5)

**IV.5.7** O slumber, with your paraphernalia of sleep put all the people to deep sleep. Make all the others to sleep till sunrise, till the break of dawn. May I alone keep awake like the resplendent one, unharmed and un-exhausted.

### Brāhmaṇa

**IV.6.1** The intellectual, the first and foremost, with ten heads and ten mouths, comes into being was born. He is the first to drink of the devotional bliss. He makes the poison ineffective.

### Dyāvā-Prthivī - Sapta Sindhus

**IV.6.2** As far as the spacious heaven and earth extend, and as far as the seven seas (rivers) are spread, so far from here my speech, that I speak, will destroy the poison.

**Suparṇa or Eagle**

- IV.6.3** O poison, first of all the mighty-winged eagle (the great Lord) has eaten you up. Now may you not make a person inflicted with you intoxicated and devoid of senses. On the other hand, may you become just like food to us.

**Poison**

- IV.6.4** The five-fingered hand, has shot you from a curved bow; from the point of that arrow, I hereby take away the poison.
- IV.6.5** I have taken away the poison from the point of the arrow, from the anointment, from the winged shaft; from the barb (apāṣṭha), from the horn and from the neck also I have exorcised the poison.
- IV.6.6** O arrow, powerless (ineffective) be your point and powerless be your poison. Moreover, your bow made out of a powerless tree, be also powerless, totally ineffective.
- IV.6.7** Those who have mashed you fine, those who have smeared, those who have hurled you, and those who have thrown you, all of them I have made impotent. The mountain, producing the poison, also has been made impotent.
- IV.6.8** May impotent become the diggers of poison; impotent (badhri) may you become O poisonous plant. May that mountain become impotent from where this poison (is produced) has come out.



### Vanaspatih

- IV.7.1** This water, procured from a place (varaṇāvātī) where Varāṇa (Crotalaria Roxburghii) trees grow in abundance, wards off (the ill effects of) poison. There is infusion of ambrosia in it. With this (water), I restrain your poison.
- IV.7.2** May the poison of the east become ineffective, ineffective be that of the north; also that which is of the nadir, may become ineffective by the use of Karmṇha (a poisonous plant; or buttermilk).
- IV.7.3** O vicious poison, that man has eaten you, the hidden one, digesting fat and causing intense pain, taking you for buttermilk during hunger, may you not cause severe pain.
- IV.7.4** O madāvati (an intoxicating poisonous plant), hereby we hurl away your intoxication like an arrow. With our words of prayer (vacasā), we arrest you, like a secretly moving spy (or like a boiling pot-corn).
- IV.7.5** With our words of prayer (vacasā), we arrest you, collected like a troop (grāma), keep standing at your place like a tree, O herb, dug up with a spade. May you not cause severe pain and collapse.
- IV.7.6** Men barter you for pavastas (covers or winnowing fans), for woven cloth, as well as for deer-skins. O herb dug up with a spade, you are sold for a good price. May you not cause severe pain.

- IV.7.7** Previously, whatever operations those unreliable quacks have performed on you, may they not harm our sons (virān) here, so I am demonstrating this cure before you.

### Coronation - King's Abhiśeka

- IV.8.1** That being infuses sap in beings. He has become the overlord of all beings. The death attends his rājasūya (royal consecration). May he, the king, approve of this kingdom.
- IV.8.2** Move forward to this (kingship). Do not give it up in disdain. Formidable, discriminating, destroyer of rivals, ascend this throne, O promoter of friends. The enlightened ones have shown favour to you
- IV.8.3** All decorate him, ascending the throne, clothed in glory, he moves about shining by himself. Great is the name of the mighty vanquisher of foes. In this various capacities he goes through his various duties earning immortality for him.
- IV.8.4** Being a tiger, move against tiger-like foe. Stride out to vast quarters. May all people like you (as their king) and so may the celestial waters, rich in milk.
- IV.8.5** The celestial waters (āpo-divyāḥ), that satisfy the beings with their sap in the midspace, as well as on the earth, with the might and lustre of all those waters, I hereby consecrate you.

- IV.8.6** The celestial, sapful waters have consecrated you with lustre, May the impeller Lord (savitr) fashion you so that you shall be a promoter of friends. (Mitra-var dhana = promoter of friends).
- IV.8.7** These celestial waters embracing affectionately the tiger (like king) urge the lion (like king) to vast fortunes (great prosperity). These of good origin (besubhu ones) cleanse the leopard (like king) standing amidst the waters, as if it were an ocean.

### **Traikakudañjanam - Ointment**

- IV.9.1** May you come to save the living being. You are of the (Trikakut) mountain, beneficial to the eyes and the other sense organs. You have been bestowed by all the bounties of Nature as a protective enclosure for a happy life.
- IV.9.2** You are all round protection (Paripāṇam) for men; all round protection for cows as well. You stand for all round protection of fleet-footed (arvatām) horses.
- IV.9.3** You are an all round protection, O ointment, killer of viruses. You give immortality. More-over you are delight (rejoicing, of living beings, as well as the remedy for jaundice).
- IV.9.4** O Ointment, whomsoever you (creep over) anoint to him limb by limb (aṅgam-aṅgam), and joint by joint (paruṣparu). There from you drive away the wasting disease like a formidable midhir (madhyamaśih).

- IV.9.5** Curse does not reach him, nor evil designs, nor the tormenting stratagems, nor the rheumatism seizes him, who applies you, O ointment.
- IV.9.6** O ointment, may you protect us from evil conspiracy, from unpleasant dreams, evil actions, sinful acts, and also from a malicious and illwilling eye.
- IV.9.7** Knowing this well, O balm, I will speak the truth and will not tell a lie. Being your man, may I be able to make use of the horse, the cow as well as, of my self.
- IV.9.8** Verily, three are the slaves of this belm-fever, consumption and also the snake. Trikakut (having three peaks), the eldest of the mountains, is your father, O ointment.
- IV.9.9** May this ointment, which has been procured from Trikakut (three peaked hill) at the high altitudes of the Himālaya (the snowy mountain), destroy all the germ-carriers.
- IV.9.10** O ointment, whether you are of the Trikakut mountain, or you are said to be of Yamuna, both of your names (Gangotrī and Yamunotrī) are excellent, with them, may you protect us.

**Śaṅkha - Maṇiḥ**

**IV.10.1** Born from the wind, from the midspace, from the lightening, and from the light above all; may that gold-born shell, (śaṅkha maṇi) the pearl, protect us from evil.

**IV.10.2** With you the (pearl) shell, who are foremost among the glittering ones, and who are born from the ocean, having killed the germs, we over-power the flesh-eating worms (devourers).

**IV.10.3** We banish disease as well as ignorance with (pearl) shell. With (pearl) shell we banish the perpetual bewailers. The (pearl) shell is all-heating panacea for us. May the pearl protect us from evil.

**IV.10.4** Born in the sky, born in the ocean, brought here from the river, may this gold-born jewel, the pearl-shell, be bestower of long life for us.

**IV.10.5** The (pearl) jewel is born from the ocean as the sun is born from the covering cloud. May that jewel protect us from all sides from the weapons of the enlightened ones and of the evil ones.

- IV.10.6** You are one of the golds (precious materials). You have been born out of the moon. You look beautiful on the chariot and shine on the quiver. May you prolong our days of life.
- IV.10.7** The bone of the enlightened ones becomes the pearl. That, being animated with soul, moves about within the waters. That (pearl) I tie on you for life, lustre, strength, and long life of a hundred autumns. May the pearl jewel, protect you from all sides.

### **Anaḍvān in the form of Indra**

- IV.11.1** The draft-ox (the anaḍvān in the form of Indra) (of the cosmic cart) sustains earth as well as heaven. The draft-ox (of the cosmic cart) sustains the wide- spread midspace. The draft-ox (of the cosmic cart) sustains the six spacious regions of sky. The draft-ox (of the cosmic cart) has entered into all the beings.
- IV.11.2** The draft-ox (of the cosmic cart) is the resplendent Lord. He oversees all the creatures. He, the mighty, measures out three different pathways carefully. Milking the past, the future and the present He discharges all the eternal duties of the bounties of Nature.
- IV.11.3** The resplendent one has appeared within men. Glowing brightly He moves about like warm sunshine; who having realized the draft-ox (of the cosmic cart) does not indulge in worldly pleasures; he being blessed with good offsprings does not wander (go astray) after death.
- IV.11.4** The draft-ox (of the cosmic cart) yields satisfaction in the world of pious deeds. The devotional bliss makes him swell all around from the beginning. Rain cloud is his streams. Cloud-bearing winds are his udder. The sacrifice is his milk and the sacrificial gift is his milking vessel.

- IV.11.5** Who is not governed by the sacrificer nor by the sacrifice, who is not governed by the donor nor by the recipient; who is the conqueror of all, sustainer of all, and accomplisher of all; tell us, who is He the four-footed one (the sun).
- IV.11.6** Whereby the enlightened ones; having discarded the body, ascend to the world of light, the navel of the immortality, thereby may we, desirous of glory, go to the world obtainable by virtuous deeds, by fervour and by the vow of the shining one (the sun).
- IV.11.7** The resplendent Lord with His form entered all men; the adorable Lord with His drawing force entered what is beneficial to all men; and the Lord of creatures, staying in the highest abode, superbly glorious entered the draft-ox (of the cosmic cart). He made it steady. He sustained it.
- IV.11.8** This is the middle part of the draft-ox (of the cosmic cart) where this shoulder-bar (yoke) is placed, so much of Him extends towards the front as much as towards hind quarters.
- IV.11.9** He, who knows the seven inexhausting milkings (yieldings) of the draft-ox (of the cosmic cart), obtains good progeny and the (happy) world, this the seven seers (sapta-ṛṣayaḥ) know. (Seven milkings = sapta-dohan = seven cultivated plants -rice etc. or seven worlds; seven oceans, any heptad)
- IV.11.10** Subduing misery with his feet and breaking soil with his shins, the draft-ox, through his toil, supplies food to the approaching ploughman.

**IV.11.11** These twelve nights, they say, are meant for observing a vow to the Lord of creatures. Whoever realizes the supreme within these (nights), he indeed accomplishes the vow of the draft-ox (of the cosmic cart).

**IV.11.12** I milk Him in the evening; I milk Him in the morning, I milk Him at noon. The streams of His milk that flow together, those are inexhaustible we know. (Three milkings are : prataḥ, madhyandina and Sayam i.e., in the morning, at the mid-day and during the evenings)

### **Rohaṇī Vanaspati**

**IV.12.1** O Rohaṇī or Rohiṇī (grower) art thou. You are healer, you are healer of blood flowing from a severed limb. May you heal it up, O unobstructing one. (Rohaṇī, so called because it grows or spreads on)

**IV.12.2** Whatever of yours is injured, whatever of yours is inflamed, and whatever has been crushed in your body, may the creator Lord put that together again (limb) properly.

**IV.12.3** May your marrow be joined with marrow; your limb be joined with limb. May your torn up flesh as well as your broken bone also grow up.



- IV.12.4** May the marrow be joined with marrow. May the skin grow with the skin. May your sap make the broken bone grow strong. May your flesh close up with flesh.
- IV.12.5** May you join hair with hair properly. May you join skin properly with skin. May your sap make the broken bone grow strong. O plant, may you join what is severed.
- IV.12.6** Treated as such, O man, get up; run forward like a chariot with good wheels (cakra), good felloes (pavi) and good naves (nābhi). Occupy a high and respected place (stand up firm and erect).
- IV.12.7** If a flying weapon has injured or hurled stone has struck him, may this plant join his limb with limb properly as an expert car-maker joins the parts of a chariot.

### Viśvedevāḥ

- IV.13.1** O bounties of Nature, raise this man up again, even though he has gone very low. Even though he has committed sins (āgas), O gracious bounties of Nature, may you restore him to life again. (Cf. Rg. X.137.1).
- IV.13.2** These two winds (vital breaths) are moving up to the sweat-cells from far outside. May one of them breathe strength into you and the other breathe out what is evil in you. (Cf. Rg. X.137.2)

- IV.13.3** O wind, may you blow in the remedy here. O wind, may you blow out what is evil in him. You are verily the panacea for all ills and you move about as an envoy of the bounties of Nature. (Cf. Ṛg. X.137.3)
- IV.13.4** May the enlightened ones protect and save this man. May the hosts of vital breaths save him. May all the beings save him, so that he may be cured of all ills (gets free from evil.) (Cf. Ṛg. X.137.5)
- IV.13.5** I have come to you with (tranquilizers) remedies giving rest and peace, and which prevent grave injury. I have brought formidable strength for you. I hereby drive away your wasting disease. (Cf. Ṛg. X.137.4)
- IV.13.6** This hand of mine is dispenser and this of mine is even dispenser. This hand of mine is a panacea (all healing); this has got a benevolent touch. (Cf. Ṛg. X.137.6)
- IV.13.7** For two hands, having ten branches, the tongue becomes forerunner of speech. With such hands, that cure all ills, we touch you over all your body. (Cf. Ṛg. X.137.7)

### Agniḥ - Āyyam

- IV.14.1** The unborn was born out of the glow of the adorable Lord. He saw his begetter in the very beginning. In the beginning the enlightened ones attain enlightenment with his help; with his help the wise ones ascend to the heights.

- IV.14.2** With the grace of the adorable Lord, may you go to the sorrowless world (nāka), bearing sacrifices (ubhya-Akṣa) in your hands (ukhyān-hasteṣu bibhrataḥ). Having reached the top of heaven, the world of light (svah), may you sit and mix up with the enlightened ones. (nāka = na + a + ka i.e., not-not-happiness)
- IV.14.3** From the back of the earth, I have ascended to the mid-space. From the mid-space, I have ascended to the heaven. From the top of the heaven, the sorrowless world, I have reached the world of light.(Yv. XVII.67- Variation)
- IV.14.4** Those much learned ones, who have extended the sacrifice, sustainer in all respects, going to the world of light, do not pay any heed to heaven. They ascend above both, the heaven and earth.
- IV.14.5** O adorable Lord, first and foremost of the bounties of Nature, may you come here. You are the vision of men, as well as of the enlightened ones, performing sacrifice and accordant with the ascetics, may the sacrificers reach the world of light safe and secure.
- IV.14.6** I mix (anajmi) the goat, the old rich (aja) with milk and clarified butter; which is as if, a divine, strong- winged, huge bird. I anoint the goat, the heavenly huge eagle with milk and clarified butter. With his aid may we go to the world obtainable with pious deeds, ascending to the world of light, towards the best sorrowless world. (Since suparna or śyena flies to the highest distance in the midspace, we in olden days had the tradition of constructing suparna or śyena citis or fire-altars for cremation or burials)
- IV.14.7** Take this rice-mess of five constituents (pañcan dana) up with the ladle with your five fingers and divide this rice mess into five portions. Put the top part of this rice in the east, put its right portion in the south.

**IV.14.8** Put its middle portion in the west and the left portion in north . Put the core of the rice mess, in the zenith, its vigour in the nadir, and its middle part in the midspace.

**IV.14.9** With cooked cream cover the cooked old rice, complete with all its parts and having all sorts of appearances. As such, O rice, may go up towards the best sorrowless world, and with your four feet may you be firmly established in the regions of heaven.

### **Dik - regions**

**IV.15.1** May the regions full of clouds fly up together. May the wind driven clouds gather (in the sky). May the waters, the lowing cows of the huge roaring bull; the storm-cloud, gratify the earth.

### **Virudha**

**IV.15.2** May the mighty and bounteous rain clouds show up (look at us graciously). May the saps of waters be infused into plants. May the gushes of rain enrich (gladden) the earth. May all sorts of plants and shrubs spring up in their different varieties.

- IV.15.3** May you, O cloud bearing winds, show us, who are singing (your praises). May the torrents of waters rush up here and there. May the gushes of rain enrich (gladden) the earth. May all sorts of creepers spring up in their different varieties.

**Marut - parjanya Pair**

- IV.15.4** O Lord of rain, may the roaring hosts of cloud bearing winds sing your praises here and there. May the gushes of the pouring rain drench the earth through and through.

**Marut**

- IV.15.5** O cloud bearing winds, may you move up out of the ocean, as a bright splendour, and make the cloud fly upward. May the waters, the lowing cows of the huge roaring bull, the storm cloud, gratify the earth.

- IV.15.6** O Lord of rain, may you roar aloud; make the clouds thunder; agitate the ocean, and drench the earth with water. Generated by you, may the rain-cloud come in plenty (abundance). May the cow-herd of lean cows, longing for torrential rains, speed up for his home. (May the sun with feelled rays set down seeking refuge here.)

- IV.15.7** May the bounteous water-streams, moving like goat-swallowing pythons, please you well, O men. May the rain bearing clouds, the maruts, by stormy winds, drench the earth thoroughly.

- IV.15.8** May the lightning flash on each and every side. May the gusty winds blow from each and every direction. May the rain bearing clouds, urged by stormy winds, rush to the earth.

**IV.15.9** O men, may the waters, the lightning, the rain and also the bounteous water-streams, moving like goat-swallowing pythons, please you well. May the rain bearing clouds, driven by stormy winds, flood the earth (with water).

### Agni

**IV.15.10** The celestial fire, who in unison with the bodies of waters, has become the over-lord of plants, may he, the knower of all beings, bring heaven for us the rain, that would sustain the life of our off-springs.

### Prajapati and thunder

**IV.15.11** May the creator Lord, moving the waters upwards from all over the spacious sea, set the ocean in agitation. May the seed of the showering horse (the cloud) over-flow. With that roar of thunder may you come down (to us).

### Varuṇa

**IV.15.12** May the bestower of life, our father (the Sun) go on pouring waters down. May the gurgling sounds of waters breathe up. O venerable Lord, may you discharge waters coming towards earth. May the speckled frogs start croaking on bare plains.

### Frogs (Maṇḍūkā)

**IV.15.13** The frogs, who had been lying asleep for a full year, like intellectual persons observing a vow, have started croaking in a voice, which is pleasing to the Lord of rain (cloud). (Also R̥g. VII.103.1)

**IV.15.14** Croak up with joy O she-frog. O taduri ( a she frog of particular variety), cry out welcome to rain. May you swim in the midst of the pond stretching out your all the four feet.

**IV.15.15** O Khaṇvakhā, ( a variety of frogs), O Khaimakhā, and O taduri, in the middle (of the pond), may you win rain (with your croakings). O elders, may you seek favōur (pleasure) of the cloud-bearing winds, ~~such is the roaring sound of the mist-enveloped bull, or frogs during rains).~~

### Vāta

**IV.15.16** May you life up huge cloud (kośa or vessel) (from the ocean). May you pour it (on earth). May the mid-space become charged with lightning. May the gusty wind blow. May the waters, raining in various forms, make the sacrifice thrive. May the plants and shrubs rejoice (be gladdened).

### Varuṇa - Truth and Non-Truth

**IV.16.1** The mighty overseer of these (worlds), watches as if from very close quarters. Whosoever thinks that he is acting stealthily, all that the bounties of Nature know.

**IV.16.2** Whoever stands still, whoever moves about, whoever deceives, whoever works in secret, whoever conducts defiantly, and what two persons sittings close by whisper to each other, all that the lustrous venerable Lord knows being the third one (present there in hiding).

**IV.16.3** This earth, of course, belongs to the lustrous venerable Lord. also that yonder space, vast, extending far and near. The two oceans are merely the two paunches of venerable Lord; still in this spoonful of water. He is hidden.

- IV.16.4** Even if one flees across the space and beyond that, he cannot escape (the fetters of) lustrous venerable Lord. His spies move out of the space to this earth. Thousand-eyed they oversee all this world.
- IV.16.5** The lustrous venerable Lord beholds all that exists between the space and earth and even beyond that. Keeps counter-record even of the winkings of people. He fixes those things accordingly as a gambler throws dice.
- IV.16.6** O venerable Lord, may all those of your shining nooses, seven by seven, fixed up three-fold, bind him down who tells lies; may they leave him free, who always speaks truth.
- IV.16.7** O venerable Lord may you bind him with a hundred fetters; O overseer of men's conduct, may not a liar escape you. May the unrighteous person remain with his belly hanging loose (with water), like an unbound sheath being cut round about.
- IV.16.8** Venerable Lord's fetter, which inflicts some common (samābhya) disease, or the one which inflicts different types of diseases (vyābhya), venerable Lord's fetter, which of local origin, or the one, which is of foreign origin; venerable Lord's fetter, which pertains to the bounties of Nature of the one, which pertains to human beings.
- IV.16.9** With all those fetters, I bind you down O so and so, of such and such family, and son of such and such mother, all of them I direct towards you.



### Apāmārgaḥ - Vanaspatih

- IV.17.1** O conquering one , we take hold of you, the queen of healing remedies, O herb, I invest you with thousands of powers for all and sundry.
- IV.17.2** Surely conquering, anguish-removing, over-powering, having reverted bloom, O apāmārga, you and all other herbs have I invoked. May they save us from these diseases.
- IV.17.3** One who has cursed us (śaśāpa) with a curse or has committed a murder and kept it a secret, or has seized or kidnapped our son for his blood, why not she devour, her own child, which she bear.
- IV.17.4** Whatever device of injury they have put in an unbaked pot, or in a pot baked blue and red, or in raw meat, with that very device may you kill those who are the makers of the evil craft.
- IV.17.5** Unpleasant dreams, unwholesome living, germs (of diseases), epidemic (abhvamarayya) and wretchedness (ugly hags); all these evil-named and evil-voiced we drive away from us. (Abhva = invincible monster)
- IV.17.6** Death due to hunger, death due to thirst, want of cows and want of children – all these, O apāmārga (the wiper off; *Achyranthes aspera*) we wipe off with your aid.

**IV.17.7** Death due to hunger, death due to thirst, as well as defeat at the dice-play – all this, O apāmārga (the wiper off), we wipe off with your aid.

**IV.17.8** Apāmārga (the wiper off) is surely the only sovereign of all the plants. With that we wipe away your chronic disease. Now you may move about free from affliction.

### Apāmārgaḥ Vanaspatih

**IV.18.1** The light is constant with the sun. The night is constant with the day. I adopt truth for protection's sake. May the perpetrators of violence become impotent. (yātudhāna = low people, engaged in violence ; their wife yātudhanī)

**IV.18.2** Whosoever carry an instrument of violence, having made up his mind, to the house of the house or an unknowing person, O bounties of Nature, to him may that instrument of violence revert like a sucking calf to its mother.

**IV.18.3** Having prepared poison, when one wants to kill another with it, then if the dish (containing poison) is burnt on a fire, it will make a sound of breaking many stones-fut ( phat - phaṭ.)

- IV.18.4** O plant on a thousand places, may you put to sleep those who cut crests (hair) and throats of others. Take the device of injury back to him who has made it, like a dear girl (priyā) to her lover. (priyāvant)
- IV.18.5** With this herb I have ruined all the vicious instruments of violence, which they had planted in the field or on kine or on men.
- IV.18.6** Whosoever has used instruments of violence against has never succeeded. He has got his foot or finger injured. Thus he has caused good to us and burning (tapana) for himself. (yātud hān - one who indulges in violence.; Arāyaah - hags.)
- IV.18.7** Let the Apāmārga (off-wiper) wipe off all the kṣethriya (hereditary), and whatever malady (there is); (wipe off/ for sooth; the yātudhāna, i.e., the inflictor of violence and all the stingy hags; arāyyaḥ - ugly old woman)
- IV.18.8** Having wiped off the indulgers in violence and all the hags, O Apāmārga with your use, we wipe off all that. (A poetic pun in the words apamrjya and apāmārga)

### Apāmārgaḥ Vanaspatiḥ

- IV.19.1** O herb, whether you have been applied by an enemy or you have been applied by a kinsman; may you cut off the progeny of the violent evil-doers like a reed that grows in rainy season.

- IV.19.2** O herb, you have been told of by an intellectual learned person. a *Brāhmaṇa*, respected among men, you come like an army of archers, there is no danger wherever you are available, O herb.
- IV.19.3** You come at the head of the herbs as if illuminating with light. You are protector from sepsis and also the killer of germs.
- IV.19.4** As then, in the olden times, the enlightened ones threw out the indulgent ones with your help, there-after, O herb, you were born as *apāmārga* (one that wipes off).
- IV.19.5** You are a cleaver with your thousand branches, cleaver by name is your father, so, turning back, may you cleave him thoroughly who wants to enslave us.
- IV.19.6** The evil is born out of earth, but spreading out, it reaches up to the sky. Certainly it reverts from there. May it turn back and fall on the very maker of it.
- IV.19.7** Indeed you are born reverting with your fruit turned backwards. May you turn all the curses and weapons of murder far away from me.

- IV.19.8** Protect me all round with a hundred and save me from all the sides with a thousand. O lord of plants, may the resplendent Lord infuse you with tremendous vigour.

### Cure and Medicine

- IV.20.1** You see in front. You see behind. You see afar. You see all. Whatever is in the sky, in the midspace and also on this earth, O glorious one, you see all of it.

- IV.20.2** Three skies, three earths, and these six different regions of heaven; with your aid, O glorious herb, may I see all the beings.

- IV.20.3** Surely you are the eye-pupil of the divine bird having beautiful wings. As such, you have alighted on earth, just as a weary bride sits on a litter.

- IV.20.4** May the thousand-eyed Lord lay that herb on my right hand. With that may equally I see through all, whether a sūdra (labourer) or an arya (master; employer). (See Rg.X.90.12 for four classes or four varṇas of Aryan social structure in the Purusa Sūkta of the Yajurveda, Chapter XXXI)

- IV.20.5** Make the forms of things manifest. Do not hide their true selves. And then, O thousand-eyed one, may you see the robbers face to face. (kimīdin=robbers and plunderers; see Av.I.VII.I; low class of the Aryan Society – dirty and malignant. According to the Nirukta, VI.2, the word originally means one who goes about crying, kimidānīm, Quid nine, meaning what now or kim idam.
- IV.20.6** Enable me to see the he-torturers (yātudhāna). Enable me to see also the she-tortures (yatudhānī). Enable me to see all the blood-suckers. For this purpose, O herb, I take hold of you.
- IV.20.7** You are the sight of Kaśyapa (one who sees clearly), and of the four-eyed she-hound (caturākṣya śunyā). May you not conceal the blood-sucker; make it manifest like the sun crawling in the sky.
- IV.20.8** I have dragged the torturer robber out of his shelter. With him (under my control) now I see through all, whether a sūdra (labourer) or an arya (master; employer).
- IV.20.9** May you enable me to see clearly the blood-sucker, whoever flies about in the mid-space, and whoever goes beyond the sky and whoever thinks the earth as his refuge.

### Brahmā

- IV.21.1** May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns. (Also Rg. VI.28.1)

- IV.21.2** The resplendent Lord bestows affluence on devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more; he places the devotee in fortified positions, free from danger. (Also Rg. VI.28.2)
- IV.21.3** Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. (Also Rg. VI.28.3)
- IV.21.4** Let not the cows fall a victim to the arrogant, dust-spurning war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. (Also Rg. VI.28.4)
- IV.21.5** May the cows be our affluence (Bhaga); may the resplendent Lord (Indra) grant us cattle; may the cows yield food (milk and butter) of the first libation (Soma). These cows, O men, are sacred as the Lord resplendent Himself, the Lord whose blessings we crave for, with head and heart.
- IV.21.6** O cows, even when worn out and wasted, you fatten (in due course); you from ugly appearance, become beautiful to look on. May you make my home prosperous; may you have auspicious voices. Your power and position is magnified in our assemblies and associations (sabhāsu).
- IV.21.7** May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord (rudrasya hetih) never fall on you: